A View of the

COURT

OF

St. GERMAIN,

From the Year 1690, to 97,

With an Account of the Entertainment *Protestants* meet with there.

Directed to the

MALE-CONTENTS PROTESTANTS

OF

ENGLAND.

DUBLIN,
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The Preface.

THe *Ages to come will hardly believe that in* England *there ſhould be found one ſingle* Proteſtant Jacobite, *at this time of Day: And the Reform'd Nations abroad are at a loſs what to make of that unaccountable Species of Men.*

When moſt of the Roman Catholick *Princes have heartily Embrac'd the late Revolution in* Britain, *as the laſt Effort for the Common Liberty of* Europe, *and have Enter'd into the ſtricteſt Alliance with thoſe of an Oppoſite Religion to Support it. It looks like a Dream, to meet with any* Engliſh *Proteſtant in an Intereſt contradictory to, not only the Publick Liberty of their Country, but to the Religion they profeſs.*

It was indeed no great wonder that the late King made all the Steps poſſible towards the Change of the Religion, in his Opinion, Heretical; at a time when he was upon the Throne, and back'd with all the promiſing Supports of Regal Power, yet even then he thought himſelf obliged to keep ſome Meaſures with his Proteſtant Subjects, and inſtead of a total Rupture with them, endeavour'd to lull them aſleep under the ſpecious pretence of Liberty of Conſcience, *till all his Engines were ready to give the fatal Blow.*

But now, that he has fallen under Circumſtances, which one would think ſhould much more then ever oblige him to aſſume anew, at leaſt keep on the Old Mask: Upon the quite contrary, ſince he went to France, *he has taken all pains imaginable to let the World know, his inveterate Averſion to all thoſe of the Reform'd Religion, tho' never ſo much his Friends; and at the ſame time has given us the moſt Authentick Demonſtration of his firm Deſign, never to allow any there of his favour, nor owe his Reſtoration to any but* Roman Catholicks. *All which will appear by the following account of his Carriage towards thoſe few* Proteſtants *that have followed his Sinking Fortunes, the length of* St. Germains.

A View of the

COURT

OF

St. Germain:

Directed to the *Malecontents Proteſtants* of

ENGLAND.

THERE being already ſo many Volumns to ſhew the Lawfulneſs of the late Revolution, it is Superfluous, it ſeems, to make any further attempt on the ſame Subject: for if you have ſhut your Eyes againſt the ſtrong Arguments and Convincing Proofs made uſe in thoſe Books, who can flatter himſelf to cure you of that wilful Blindneſs? However, I hope, this plain account I make bold to direct to you, will not prove altogether uſeleſs, for when I conſider your Party, I think I may reaſonably believe that it is made up of ſome good and honeſt Men, tho' miſguided by a tender Conſcience, and of ſome ſelf-intereſted Perſons, who being not able to obtain the Preferments they expected, have turned *Jacobites* in hopes to advance their Fortune by a Second Revolution. But give me leave to tell you further, that after an Impartial Enquiry into the Life and Converſation of your Party, I have all the reaſons in the World to conclude that the Number of the *Conſcentious Jacobites*, I have ſpoken of, muſt be very little, and that the greateſt Number

ber among you are hurried away by the imaginary hopes I have hinted at, therefore if I can convince you, that you have no reason to flatter your selves, to obtain any reward or preferments under King *James*, no, not when he should be restored by your means, I hope some of you will open their Eyes to their own Interest, and forsake a Prince from whom you cannot expect any grateful Return.

I won't recal to your Minds his Behaviour while he was on the Throne of *England*, I suppose no body has forgot that no Protestants were welcome to him, but such as would promise to betray the Liberties of their Country to Popery, and Arbitrary Power; neither shall I mention how severely he used the Protestants of *Ireland* in 1689; you would be apt to say that being in Popish hands, he could not avoid it, but I intend only to give you a short view of his Court at St. *Germain*, and an Account of the Entertainment the Protestants of your Party have met there: For if a Prince in his Circumstances, whose Interest it ought to be to court Protestants, cannot conceal for a time the Hatred he has for them, what treatment can you expect from him, when he is Re-inthroned, and Supported by the Power of *France*.

King *James* retiring into *France* after his defeat at the *Boyn*, left the Administration of his Affairs in *Ireland* to my Lord *Tyrconnel*, and in *Scotland* to the Colonels *Buchan* and *Cannon*; and the *French* King having appointed St. *Germain* in *Laye* for his Reception, he there began to form a Court in the Year 1690, and his Houshold was Constituted as follows,

The Duke of *Powis*, Lord Chamberlain.

Colonel *Porter*, Vice-Chamberlain.

Colonel *Skelton*, Comptroller.

The Earls of *Dumbarton* and *Abercorn*, Lords of the Bed-Chamber.

Captains, *Macdonald*, *Beadles*, *Stafford*, and *Trevanian*, Groom of the Bed-Chamber.

The two *Sheldons*, Esquires.

Fergus Graham, Privy-Purse.

Sir *John Sparrow*, Board of Green-Cloth, and Mr. *Strickland*, Vice-Chamberlain to the Queen.

The Officers of State were as follows.

Mr. *Brown* (Brother to my Lord *Montague Brown*, and sometime Commissioner of the Custom) Secretary of State for *England*.

Father *Innes*, Preſident of the Scots College at *Paris*, Secretary of State for *Scotland*.

Sir *Richard Neagle*, Secretary of State for *Ireland*.

To which were added as a *Junctο*, Mr. *Carril* the Queens Secretary, and Mr. *Stafford*, formerly Envoy at the Court of *Spain*, whom the King called together as a Privy-Council, to adviſe with upon all Emergencies: The Earl of *Melford* Prime Miniſter of State, being ſent to *Rome* ſometime before, partly to Negociate King *James*'s Affairs at the Pope's Court, and partly to remove him from the Jealouſies of the *Iriſh*, who at that time wholly Monopolized this Prince's Ear and Favour.

Thus things continued for a while, but *Ireland* being reduced ſometime after, and the *Scotiſh Highlanders* Submitting, the Court of St. *Germain* was every day thronged with Gentlemen from thoſe Kingdoms, as well as from *England*; and then a proteſtant Party began to diſtinguiſh themſelves, and endeavour to make an appearance at that Court.

The firſt conſiderable ſtep they made, was to deſire a Chappel from King *James*, for the exerciſe of their Worſhip according to the Church of *England*, and propos'd Dr. *Granvil*, Brother to the Earl of *Bath*, formerly Dean of *Durham*, as a fit Perſon to be their Chaplain; they urged the great Incouragement, ſuch a Toleration would give to his Adherents in *England*, and what ſatisfaction it would be to ſuch proteſtants as followed him; but tho' common Policy, and his Circumſtances made every Body believe that this Requeſt would be eaſily granted, yet it was poſitively denied, and Dr. *Granvile* obliged not only to retire from Court, but alſo from the Town of St. *Germain* to avoid the daily inſults of the prieſts, and the dreaded Conſequences of the Jealouſies with which they poſſeſs'd King *James*'s Court againſt him. Dr. *Gordon*, a Biſhop of *Scotland*, the only proteſtant Divine that then was there, met with a worſe Treatment ſtill than Dr. *Granvile*, and was reduced to the neceſſity of abjuring his Religion for want of Bread, with which he could not be Supplied, but upon thoſe hard terms; However K. *James* being ſenſible that ſuch an uſage would prejudice his Intereſt in *Britain*, reſolved to prevent the coming of any Proteſtant Divine there, and therefore ſent Mr. *Macqueen* in Company of Major *Scot* into *England*, who brought Letters from him to his Friends, in which he required them to troubled him no more with Divines, as Meſſengers.

This Bad Succeſs did not altogether diſcourage the Proteſtant Party, they made a ſecond effort upon the conſtitution of the before-mentioned Council

Councill of Five, to have one of the number at leaſt a proteſtant: They inſiſted upon the Advantages which might thence redound to his Majeſties affairs in *Britain*, and for that end did earneſtly recomend my Lord Chief Juſtice *Herbert* as a Perſon both well quallified to give Advice in *Engliſh* Affairs, and of an unſpoted reputation in his Countery. Thoſe reaſons where ſo convincing, that the *Iriſh* fearing they would obtain their demand; an Information was trumped up againſt the Chief Juſtice by Mr. Comptroller *Skelton*, and Sir *William Sharp*, of having ſaid that King *James*'s violent Temper would ruine himſelf and all that followed him. My Lord owned the Words, but made ſo ingenious an Explanation of his meaning, which was in relation to the Act of Settlement in *Ireland*; that King *James* was ſatisfied. The *Iriſh* having miſſed their Aim, formed a ſhort time after another Plot againſt him, and charged him of Correſponding with the *Engliſh*, and miſ-repreſenting the Tranſactions of that Court, whereupon he and a worthy Lady, with whom he boarded, were confined, and *Broomfield* the Quaker committed to the *Baſtile*. And thus was this Lord Chelf Juſtice for no other reaſon, but his adhering to a Proteſtant intereſt, excluded from all ſhare of management of Affairs in *King James*'s Court, tho his Capacity and ſufferings were ſuficient in the Eyes of all reaſonable Men, to have intituled him to a ſhare in that Prince's Favour and Secret If my Lord Chief Juſtice *Herbert* was ſo uſed, I would fain know upon what Ground any of our *Jacobites* ſhould flatter himſelf of of a better Treatment.

Mr. *Cockburn* of *Lanton* in the Kingdom of *Scotland* was the next proteſtant that had Merit and Favour enough to pretend to a ſhare in the management of King *James*'s Affairs. This Gentleman having followed him in *Ireland*, was taken at Sea, after the Battle of the *Boyn*, and brought Priſoner to *London*; but a propoſal being made of Exchanging him for Captain *St. Lo*, then priſoner in *France*, he was inlarged; and during his abode here, did ſo ingratiate himſelf with the moſt conſiderable of the diſaffected Proteſtants, that he was recommended by them to King *James*, as a Perſon fit to ſerve him in the affairs of greateſt Truſt. He was no ſooner arived at St. *Germain*, that he told that Prince, his Friends in *England* thought that my Lord *Melford*, who was then returned from *Rome*, was a great Grievance, and ought to be laid aſide, and that the only way for the King to procure the good Opinion of his Subjects in *Britain*, and reconcile them to him, was to put the management of his affairs in proteſtants Hands. This prudent Advice of

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the disaffected *Protestants* of *England*, or of Mr. *Cockburn*, had an effect quite contrary to what they expected; King *James* took it so ill, that in few days after, an Order was procured from the *French* Court, commanding him to depart *France* under severe Penalties, being too much a Friend to the *English* Interest; Mr. *Cockburn* was forced to obey, and has lived as an Exile in *Holland* and *Hamburg* ever since.

But the Submission of the *Scotch Highlanders* afford us still some more convincing proofs of King *James*'s hatred for the protestant Religion, and of his Ingratitude towards such who had made a Sacrifice of all that can be dear to Men, to support his sinking Fortune in *Scotland*. The Lords *Dumferling*, *Dundee*, *Dunkel*, Colonels *Cannon*, *Graham*, and several others *Protestants*, having forfeited their Estates and Families, retired into *France*, as also did the Colonels *Buchan*, *Maxwell*, *Wauchop*, and some other popish Gentlemen; but when they came to St. *Germain*, the *Papists* were immediatly preferred to considerable Posts, both in the *French and Irish* Armies, while the *Protestants*, tho their Merit was greater, were exposed to all imaginable hardship, and contempts: My Lord *Dumferling* and Colonel *Cannon* are too Illustrious Examples of King *James*'s Ungratitude, to be here past by. The Earl through a mistaken notion of Loyalty and Honour, had Sacrificed his Honourable Family, and a plentiful Estate, to follow that *Prince* in his misfortune; and it must be granted that such a proof of Loyalty, deserved some kind Returns, yet happening to Quarrel at St. *Germain*, with one Captain *Brown*, a *Papist*, about a Trifle, the Captain was incouraged and countenancedin his quarrel by the Court, and made *Commander* of a Company of *Scots*, Reformed Officers in *Catalonia*, whilst this Noble Lord was dispised, for his adhering to his Religion: This ill Treatment broke his heart, & he sunk under the Weight of his hard Fate, at St. *Germain*. His misfortune lasted longer than his Life, for notwithstanding his Merits, Sufferings, and the Interest made by his Friends, he could not obtain a *Christian* Burial; and his *Corps* was hid in a *Chamber*, till an opportunity was found of Digging a hole in the Fields in the Night, where they Thrust him in.

Nor was Colonel *Cannon* better used, than my Lord *Dumferling*: This Gentleman Commanded as General over King *James*'s Army in *Scotland*, and served him with so much faithfulness, that every body thought he would be preferred to a great Command upon his arrival at St. *Germain*; but he positively refusing to abandon the little Religion he had, which

which was Proteſtant, was reduced to the Scandalous Allowance of half a Crown a day, whilſt Papiſts who had ſerved under him were advanced to good poſts. This unhappy Gentleman finding himſelf thus neglected, fell ſick through Grief and Want, and died; having taken the Sacrament from the Hands of Dr. *Granville*, three days before his Death, but the prieſt who were always buzing about him took the opportunity of his being Speechleſs to thruſt a Wafer down his Throat, and gave out that he dyed a Papiſt, and by this means got him the Favour of Burial, which his Corps had elſe been excluded from, as well as my Lord *Dunferling*'s. If the Sufferings and great Merits of theſe two Gentlemen have not been able to Molify King *James*'s Heart, and to obtain from him any generous Returns, I would fain know upon what Foundation are grounded the great hopes of our Grumblers, ſeeing the moſt part of them have not had Courage enough to follow that Prince, and have, for ought we ſee, no other Qualifications to recommend them, but their bare *Jacobitiſm*.

However, if the Examples I have already expoſed to your view, are not ſufficient to convince you, that as long as you are Proteſtants, and *Engliſh* Men, you are to expect no ſhare in King *James*'s Favour; I'll produce ſome others, which I am ſure will open your Eyes, unleſs you are bound by an Oath to continue always blind, and I'll begin with Sir *James Mountgomerie*.

This Gentleman left no Stone unturn'd to re-eſtabliſh King *James* in *Scotland*, by the ſame Parliament, that declared him to have Forfeited his Right: He was afterward, for ſeveral Years, his moſt Active Miniſter in *England*, Penn'd and publiſhed Declarations for him at the time of his deſigned Deſcent from *La Hogue*, and after the Miſcarriage of that, wrote his *Britain's juſt Complaints*: Was his weekly *News ſender* and *Project Drawer*; yet this very Sir *James Mountgomerie*, who had done ſuch great things, and run ſuch hazards for him, being obliged to fly to *France*, after making his eſcape from the Meſſengers Houſe, could not obtain, by reaſon of his being a Proteſtant, any ſhare into that Prince's Favour; was brow-beaten from the Court by Prieſts, daily upbraided with having been once in the Prince of *Orange*'s Intereſt, and at laſt obliged to retire to *Paris*, where he dyed with the Melancholy Reflections of the miſerable State he brought himſelf into.

The Earl of *Lauderdale*, tho a Papiſt, met with no better Fate than Sir *James*; His Lady being a Proteſtant, and he an enemy to the violent

Measures of the Court; was judged to be sufficient Reason to exclude him from any share in the Government; so natural it is for all Bigots to hate every body that will not go to their height of Violence. This Gentleman heartily advised King *James* to put his Affairs into Protestants Hands, and recommended the Earl of *Cl---n*, and the Nonjuring Bishops in *England*, and the Lord *Home*, *Southerk* and *Sinclair* in *Scotland*, as the fittest Persons to serve him, but his Advice was so ill taken that he had his Lady sent to *England* not to return any more; was himself forbid the Court, and reduced to a Pension of one Hundred Pistols *per Annum*: He retired to *Paris*, and seeing no probability of his Masters changing his Measures, died of Grief. One would have thought that his Brother, Mr. *Alexander Maitland*, who on several Occasions had behaved himself very bravely in that Prince's Service, should have been Preferred by him, yet he met with such an Entertainment, that wanting Bread there, he was very glad to come to *England* and make his Peace with the Government, whose Service he had Deserted, having once had a Command in the *Scots* Guards under King *William*.

Sir *Andrew Forrester* is another great Instance of King *James*'s aversion to Protestants: This Gentleman served with all imaginable Zeal that Prince's Interests, when a Subject, and was the devoted Creature of his most Arbitrary Commands, when a King; he suffered Imprisonment in the *Tower* for him at the time of his designed Descent, and yet notwithstanding all this, and the great Experience he had in *Scotish* Affairs, he could never obtain any share in that Prince's Confidence: When he came to St. *Germain* all his Merits, Sufferings, and the good Character he had in both Kingdoms were not enough to Counter-ballance the Objection of being a Protestant, and therefore by no means to be Intrusted; so that after some times Attendance, as a Cypher, he was rewarded with a Pass to return to *England*, for they had there no occasion for him.

Sir *Theophilus Oglethorp*, who by his Capacity as well as Services, was encouraged to go over and offer his Assistance, met with Sir *Andrew Forrester*'s Fate upon account of his Religion; and was so unkindly used that he was very glad to get home to Old *England* again, where 'tis expected he will plot no more.

Mr. *Fergus Graham* was the only Protestant Gentleman in King *James*'s Family, but as soon as they saw that my Lord *Preston* and Colonel *Graham* his Brothers, who ventured so much for that Prince, could do them no more Service in *England*, he was discharged for no other reason, but that

that they thought a Proteſtant a Blemiſh in their Houſhold.

Nor was Sir *William Sharp* better uſed, altho he pretended to come over upon the Act of Parliament in *Scotland* to ſave his Eſtate, for the Entertainment he had at St. *Germain* before he came away is very well known. The penſion he had whilſt King *James*'s Army in *Scotland* kept up was taken from him, and he fell under diſtruſts, with *Melford* and *Innes*, and contempt at Court, which will appear to all Reaſonable Men a Sufficient motive for his coming away.

But the uſage of Dr. *Cockburn*, a Scotiſh Divine, is beyond any thing that can be imagined. This Gentleman was Baniſhed *Scotland* for his practices againſt the Government, and afterwards being obliged to leave *England* for writing of Pamphlets, thought himſelf ſecure of a Sanctuary at St. *Germain*, if not, of a Reward for his Services; but inſtead of that he met with the daily importunities of Prieſts to make him abandon his Religion, and their endeavours proving vain, they then repreſented him as a dangerous perſon and got him ſent from *France*. He lives now an Exile in *Holland*, both from *Britain* and *France*.

Mrs. *Aſhton*, Widow to Mr. *Aſhton*, who was Executed for his being concerned in my Lord *Preſton*'s Affairs, went to the Court of St. *Germain*, after her Husband's Death, as thinking that ſhe had ſome Merit to plead for a kind Reception, but ſhe was as much deceived as any of thoſe I have already mentioned. Few days after her arrival, Prieſts were ſent to tell her, that nothing but being a Roman Catholick could recommend a Woman to the Queen's Service, which the poor Gentlewoman declining to comply with was neglected, and dying ſoon after, was refus'd Burial, till her Father Mr. *Rigby* of *Covent-Garden*, as a mighty Favour, and at great Charges, obtained leave from the Court of St. *Germain*, to have her Body brought over into *England*; and Buried her in *Covent-Garden* Church.

If theſe Examples are not ſufficient to convince our *Jacobites*, or if they queſtion the Truth of them, for really I muſt own that they are almoſt incredible; I deſire them to conſult the Young Lord *Henmore*, Mr. *Louthian*, Captains, *Murray*, *Dalyel*, *Maegil*, *Maclean*, *Fielding*, Mr. *Charles Kimaird*, and ſeveral hundreds more now in and about *London*, who are lately come from St. *Germain*, and they will tell you, that the only Reaſon why they left that Court, was, becauſe they could not have Bread, except they would change their Religion, and therefore did chooſe rather to run the hazard of Impriſonment, by returning to *England*, then ſtay and ſtarve in *France*.

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Many Inſtances more might be given, to ſhew King *James*'s hatred to every thing, that bears the name of proteſtant; but if what has already been ſaid, is not ſufficient, ſure I am, that the reſt ſhould be to no purpoſe. What proteſtant? has he ever ſo much as ſeemed to Truſt, ſince he lives in *France*? I know that my Lord *Middleton* muſt be excepted, for indeed King *James* has a ſeeming Truſt in him. There is no Man that has been at St. *Germain*, but muſt needs perceive, that he is not Chief Miniſter, as *Melford* was, nor manages Affairs betwixt *Verſailles* and St. *Germain*, that being done by *Innes* and *Porter*: He is but ſeldom called to the Council, and the *French* Court has never depened upon his Correſpondence, ſince the diſappointment they receive by our Fleets going into the *Streights*.

I hope, theſe Inſtances will convince all good Men, that have any Senſe of Liberty, Religion, and Honour, how unreaſonable it is to be a *Jacobite*, and to think that the *Preſent* Misfortunes of King *James*, will Frighten him from invading our Laws and Liberties in time to come, ſeeing, that neither the abandoning of Wives, Childeren, and Eſtates, nor the hazarding, nay, Loſs of Life in his Service, can render him juſt and Favourable to ſuch Proteſtants, who have made a Sacrifice of all thoſe Things to follow him: And if it be ſo, as certainly it is, what muſt thoſe *Proteſtant* Nations expect, (if ever he re-obtains the Government) who have renounced him, and ſet another *Prince* upon his Throne?

If theſe, who have followed him into *France*, are denied the Exerciſe of their Religion, when his Circumſtances make it his Intereſt to grant it, what muſt we expect if ever he be again in poſſeſſion of the Crown?

My Lord Chief Juſtice *Herbert*, and the other Gentlemen before-named, who firmly adhered to his Intereſts, even in his greateſt Misfortunes, were contemned, deſpiſed, and ſuffered to Starve, becauſe they were *Proteſtants*; how can we, or any *Proteſtant Jacobites*, who have none of thoſe Merits, pretend to be better uſed? If the loſs of Honours and Eſtates, has not been ſufficient to obtain from him Chriſtian Burial; upon what Ground can our *Jacobites*, who have done nothing for, him flatter themſelves with the hopes of great *Preferments*, if he is reinthroned? In ſhort, if the Example he had of his Father's Misfortunes, & his Brothers Exile, wherein he himſelf was a ſharer, together with the Senſe of his own Misfortunes, have not been able to work a Reformation upon him, as appears by the above-written Account; can we expect that he ever will be made more Plyable

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The Education of his Prince of *Wales*, whom no body doubts he designs his Successor, is another Instance of his irreconcileable Antipathy to the Protestant Religion, and English Liberties: One would have thought that Interest, as well as Policy, would have made him educate his Child a Protestant, or at least oblige him to put Protestants about him, of unquestioned Reputation, to instruct him in the ways of pleasing the people, but instead of that, Dr. *Beeson*, a famous and violent Papist, was made his Preceptor, and none but Popish Servants are allowed to be about him, so that he can imbibe nothing but what is for the Interest of *Rome*, and Destruction of *England*.

Can people be so mad as to expect good terms from a Prince, who not only thus Treats his Protestant Subjects, who have followed him in his Misfortune, but also whose Religion lays him under a Necessity of doing it? Could greater Obligations be laid upon any Prince than were upon him by the Church of *England*, when a Subject? Her Interest Saved him from being prosecuted for the Popish Plot, excluded from the Succession to the *English* Throne, and afterwards Dethroned by the Duke of *Monmouth*, yet all those Obligations were no more than his Coronation Oath, could not hinder him from invading the Protestant Religion in general, but more particularly the Liberties of the Church of *England*.

But perhaps some will Object against what I have said, that from the Entertainment Protestants meet with at St. *Germain*, 'tis not reasonable to conclude that King *James* bears still such an aversion to our Religion and Liberties: For being himself but a *Refugee* in *France*, and having nothing to live upon but the pension the French King allows him, it is not in his power to reward those Protestants who have followed him, even not to caress them; and therefore we ought rather to peruse the Declarations he has put out since his being in *France*, for therein we shall find undeniable proofs, that his Misfortunes have much altered his Mind. Read (will our *Jacobites* say) the Declaration he published upon his intended Descent from *La Hogue*, and observe what promises he makes, both in relation to our Religion and our Liberties, the Sincerity whereof you have no manner of pretence to Question, for then, thinking himself sure of his Game, nothing could oblige him to disguise the true Sentiments of his Heart.

This is somewhat indeed, Gentlemen, and were the thing as you say, I would agree with you, but give me leave to tell you, that 'tis a great Question, whether the Declaration you speak of, which was printed here, did really contain King *James*'s Sentiments; but whether it was his own Declaration, or Sir *James Montgomeries*'s, it does not matter a pin, for his late Majesty did publickly disown it in a Memorial to the *Pope*, upon his return to *Paris*; and it has been acknowledged in a *Jacobite* Pamphlet, called, *An Answer to Dr. Wellwood's Answer, to King James's Declaration*; That the same was formed without his Knowledge, and against his Inclination.

I have told you, in the beginning of this Discourse, that I believe that there are among you some Conscientious Men, and to those I shall say nothing at this time, but to such that are angry with the Government, (as I know many amongst you are) meerly because they cannot have any Imployment under it, and who think without any further Examination, to better their Condition by a second Revolution: I do say, that they ought to Consider, that King *James*'s Popish Friends, must be all provided for first of all, and pray what will remain then for you? For as to Pensions I think you are not so mad as to flatter your selves with such imaginary hopes, for the *French* Army that brings King *James* over must be paid, and their vast Charges for the *Irish* War, and the Maintenance of King *James* Re-imbursed, before your beloved Prince be in a Condition to Express his Favour to you: perhaps you will say, that the French King is too much a Gentleman, to demand any such thing, but I don't know what has given you that Noble Idea of his Generosity: But supposing his Temper to be such, this War will so much drain his Exchequer, that Necessity will force him to demand what is justly owing to him, and who shall be able to dispute his Bill of Charges? Nay, will King *James* be able to satisfy him? I don't know, but this I am sure of, that as long as you profess the Protestant Religion, you cannot expect to be more Favourably Treated then his present Followers.

Some others amongst you are disaffected, because, as they say, without the Restoration of King *James*, a Protestant War will be Entailed on the Nation, and because Our Treasure is Exhausted by Taxes, and Our Blood Expended beyond Sea, which the Nation cannot long bear.

To

To these Gentlemen I must answer, That they are much mistaken, for the bringing in of King *James*, which they think will put an End to these Troubles, would Infallibly bring the Seat of War from *Flanders* into *England*: For it is Unreasonable to Suppose, that so many Noblemen and Gentlemen as are Engaged in King *William*'s Cause, would tamely Submit, or that His Majesty, whose Interest in *Europe* is so very great would either Ingloriously abandon his Throne, or want Foreign Assistance to Support him in it.

2. King *James* and the *French* King are both Old, and upon a Change of a Governour in *France*, we may reasonably expect Change of Measures; for as to the Prince of *Wales*, his interest stands or falls with that of his Supposed Father; but after all, is it Reasonable to believe that the *French*, or any other Nation, will live in perpetual War with us, meerly for the sake of a Prince, who pretends to be deprived of his Rights? There are very few *Knights-Errants* in this Age, or at least, sure I am, that no Nation in general is acted by their Principles, and we see the *French* offer already to forsake him.

3. I Grant that our Taxes are greater then ever our Nation paid; but yet they are not so heavy but that we can hold it out, many Years at this Rate. In short, whatever they be, I believe there is no good Man but will rather hazard his Person to keep the Enemy abroad, then see a *French* and *Irish* Army in the Bowels of our own Country, destroying our Substance, Burning our Habitations, and Committing the Barbarities which they Committed in the *Palatinate*: For Certainly by one Months Ravage of this Nature, we should lose more Blood and Treasure, then can probably be spent to bring the War to an Honourable and Happy Conclusion.

That Happy Moment is not perhaps so far as some People imagine; for whosoever will cast his Eyes on the present posture of Affairs in *Europe*, must needs Conclude that the *French* cannot hold it out much longer.

FINIS.

Earle Dumferling
Cott. Cannon
Sr. James Mountgomery
} Dyed Protestants at St. Germaine

Earle of Louderdale Dyed a Papist

Duke of Powes
Earle Dunbarton
Ld. Chiefe Justice Herbert
E. of Abercorne
Fergus Graham
Cott. Porter
Cott. Skelton
Sr. Jno. Sparrow
Mr. Strickland
Sheldon
Mc. Donnald
Stafford
Trevanian
Sr. Richd. Nagle
Fathr. Inns
Browne

Mr. Carroll
L. Dundee
Ld. Dunkell
Cott. Buchan
Cott. Maxwell
Cott. Wohup
Sr. And. Forrester
Sr. Theo. Ogilthorp
Ld. Hume
Ld. Southesk
Ld. Sinclare
Ld. Middleton
Ld. Melford

FINIS

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